- Ruegg, D.S. and L. Schmithausen (eds.) (1990), *Earliest Buddhism and Madhyamaka*. Panels of the VIIth World Sanskrit Conference. Vol.-ii. Leiden: Brill.
- Schmithausen, L. (1981), 'On some aspects of descriptions or theories of "liberating insight" and "enlightenment" in early Buddhism,' in *Sudien zum Jainismus und Buddhismus: Gedenkschrift für Ludwig Alsdorf.* Klaus Bruhn und Albrecht Wezler, (eds.), Wiesbaden: Franz Steiner Verlag GmbH. pp. 199-250.
- Schmithausen, L. (1990), 'Preface' to Part I: Earliest Buddhism, in Ruegg and Schmithausen (1990), pp. 1-3.
- Sharf, R.H. (forthcoming), 'Buddhist Modernism and the Rhetoric of Meditative Experience'. *Numen*.
- Siegel, B.S. (1986), Love, medicine and miracles: lessons learned about self-healing from a surgeon's experience with exceptional patients. New York: Harper & Row.
- Siegel, L. (1991), *Net of Magic: wonders and deceptions in India*. Chicago: University of Chicago Press.
- Takasaki, J. (1987), *An Introduction to Buddhism*. The Tōhō Gakkai. Translated by Rolf W. Giebel.
- Tart, C.T. (ed.) (1969), *Altered States of Consciousness*. New York: Anchor Books.
- Tart, C.T. (1975), States of Conscious ness. New York: E. P. Dutton.
- Wellek, R. and A. Warren (1966), *Theory of Literature*. (3rd revised edition). London: Johathan Cape.
- Wilbur, K. (1977), *The Spectrum of Consciousness*. London: Theosophical Publishing House.
- Wilbur, K. (1980), *The Atman Project : A transpersonal view of human development.* London: Theosophical Publishing House.
- Witzel, M. (1987), 'The case of the shattered head'. Studien zur Indologie und Iranistik, Heft 13/14, pp. 363-415.
- Woolger, R.J. (1988), *Other Lives, Other Selves*. New York: Bantam Books.

The Nigamanas of the Sumangalavilāsinī and the Kankhāvitaranī

Pāli texts usually end in a brief paragraph called *nigamana*, which corresponds in meaning and content to the *explicit* of mediaeval European manuscripts. In two instances these brief, though highly valuable, texts have been omitted from the respective PTS editions for reasons unknown. Consequently it seems useful, if not necessary, to provide the relevant paragraphs here on the basis of the Chaṭṭhasaṅgāyana Edition (B°), because they contain information important for the composition or history of the respective texts.

I. Sumangalavilāsinī (Be 1968 III 250,1-251,6)

Nigamanakathā

ettāvatā ca

āyācito Sumaṅgalapariveṇanivāsinā thiraguṇena
Daṭhānāgasaṃghattherena theravaṃsanvayena | 1 |
Dīghāgamavarassa dasabalaguṇaparidīpanassa aṭṭhakathaṃ yaṃ ārabhiṃ Sumaṅgalavilāsiniṃ nāma nāmena | 2 |
sā hi mahāṭṭhakathāya sāram ādāya niṭṭhitā
esā ekāsītipamāṇāya pāḷiyā bhāṇavārehi | 3 |
ekūnasaṭṭhimatto Visuddhimaggo pi bhāṇavārehi
atthappakāsanatthāya āgamānaṃ kato yasmā | 4 |
tasmā tena sahā 'yaṃ aṭṭhakathā bhāṇavāragaṇanāya
suparimitaparicchinnaṃ cattālīsasataṃ hoti | 5 |
sabbaṃ cattālīsādhikasataparimāṇaṃ bhāṇavārehi evaṃ
samayaṃ pakāsayantiṃ Mahāvihāre nivāsinaṃ | 6 |
mūlakaṭṭhakathāsāram ādāya mayā imaṃ karontena
yam puññam upacitam tena hotu sabbo sukhī loko ti | 7 |

A *bhāṇavāra* comprises 8000 syllables corresponding to 250 *gantha*s. Each *gantha* or *gāthā* contains 32 syllables, because it consists of 4 *pāda*s of 8 syllables (*akkhara*) according to:

paramavisuddhasaddhābuddhivīriyapaṭimaṇḍitena sīlācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaragahanajjhogāhaṇasamatthena paññāveyyattiyasamannāgatena tipiṭakapariyattippabhede sāṭṭhakathe satthusāsane appaṭihataññāṇappabhāvena mahāveyyākaraṇena karaṇasampattijanitasu khav inigg atamadhu rodāra vacana lā vaṇṇayuttena yuttamuttavādinā vādivarena mahākavinā pabhinnapaṭisambhidāparivāre chaļabhiññādippabhedaguṇapaṭimaṇḍitena uttarimanus sadhamme suppatiṭthitabuddhīnaṃ theravaṃsappadīpānaṃ therānaṃ Mahāvihāravāsīnaṃ vaṃsālaṃkārabhūtena vipulavisuddhabuddhinā Buddhaghoso ti garūhi gahitanāmadheyyena therena katā ayaṃ Sumaṅgalavilāsinī nāma Dīghanikāyatthakathā

ettha ca bhānavāro ti:

atṭhakkharo ekapadaṃ ekagāthā catuppadaṃ gāthā c'ekā mato gantho gantho ca bāttiṃsakkharo | 1 | bāttiṃsakkharagāthānaṃ paññāsadvisataṃ pana bhāṇavāro mato eko sv-aṭṭhakkharasahassako | 2 |

tāva titthatu lokasmim lokanittharaņesinam dassentī kulaputtānam nayam ditthivisuddhiyā | 8 | yāva Buddho ti nāmam pi suddhacittassa tādino lokamhi lokajetthassa pavattati mahesino ti | 9 | evam atthakkharasahassaparimāņo pātho vuccati. bhaņitabbo vāro yassā ti hi bhāṇavāro. ekena sajjhāyanamaggena kathetabbavāro ti attho, Sv-nṭ B^e 1961 I 81,8-15 (on Sv-pṭ I 23, 19 on Sv 2,12), cf. Sadd 1131 (5.3.3.1).

Sumangalavilāsinī nāma Dīghanikāyatthakathā nitthitā.

II. Kankhāvitāraņī (B* 1968 356,6-357,14*)

The *nigamana* is commented upon in the subcommentary: Sv-pt III 372,1-29.

Nigamanakathā

The structure of the *nigamana* as a whole is common to all four Nikāya commentaries composed by or under the supervision of Buddhaghosa. Moreover some verses and the prose part of the *nigamana* are identical in these commentaries.

ettāvatā ca

The length of the respective texts as here of Sv is given always in combination with the Visuddhimagga. This shows that each individual commentary forms a unit with Vism. The 81 *bhāṇavāra*s of Sv are added to the 59 *bhāṇavāra*s of Vism to give 140 *bhāṇavāra*s altogether.

vaṇṇanaṃ Pātimokkhassa **Soṇattherena** yācito vinaye jātakaṅkhānaṃ kaṅkhavitaraṇatthiko | 1 | ārabhiṃ yam ahaṃ sabbaṃ Sīhaļaṭṭhakathānayaṃ Mahāvihāravāsīnaṃ vācanāmagganissitaṃ | 2 | nissāya sā ayaṃ niṭṭhaṃ katā ādāya sabbaso sabbaṃ aṭṭhakathāsāraṃ pāḷiyatthañ ca kevalaṃ | 3 | na h'ettha taṃ padaṃ atthi yaṃ virujjheyya pāḷiyā Mahāvihāravāsīnaṃ porāṇaṭṭhakathāhi vā | 3 | yasmā tasmā akatvāna ettha kaṅkhaṃ hitesinā sikkhitabbā va sakkaccaṃ **Kaṅkhāvitaraṇ**ī ayaṃ | 4 | yathā ca niṭṭhaṃ saṃpattā Kaṅkhāvitaraṇī ayaṃ dvāvīsati bhāṇavāraparimāṇāya pāḷiyā | 5 |

evam anantarāyena niṭṭham kalyāṇanissitā aciram sabbasattānam yantu sabbe manorathā ti | 6 |

paramavisuddhasaddhābuddhivīriyappaṭimaṇḍitena ... **Buddhaghoso** ti garūhi gahitanāmadheyyena therena katā ayaṃ **Kaṅkhāvitaraṇī** nāma Pātimokkhavaṇṇanā

tāva tiṭṭhatu lokasmim lokanittharaṇesinam dassentī kulaputtānam nayam sīlavisuddhiyā | 7 | yāva Buddho ti nāmam pi suddhacittassa tādino lokamhi lokajeṭṭhassa pavattati mahesino ti | 8 |

Kankhāvitaraņīatthakathā nitthitā

The prose part of this *nigamana* is identical with the one used in all commentaries ascribed traditionally to Buddhaghosa.

This *nigamana* is not commented upon in the older anonymous Kankhāvitaraṇīpurāṇaṭīkā, but only in Vinayatthamañjūsā Kankhāvitaraṇīabhinavaṭīkā (B° 1965 486,18-487,18). Quotations from the *nigamana* have been printed in italics, explained words in bold type:

Nigamanakathāvaṇṇanā

yam Pātimokkhassa vaṇṇanam ārabhin ti sambandho. Mahāvihāravāsīnan ti idam purimapacchimapadehi saddhim sambandhitabbam, Mahāvihāravāsīnam Porānaṭṭhakathāhi vā ti ca. pāļiyatthañ ca kevalan ti sakalam pāļiyatthañ ca. ubhatovibhaṅgañ cā ti vuttam hoti. etthā ti etissam Kaṅkhāvitaraṇiyam. yasmā na hi atthī ti sambandho. yan ti yam padam. Sīhaļaṭṭhakathānayan ti Sīhaļamātikaṭṭhakathānayam. Aṭṭhakathāsāran ti Sīhaļamātikaṭṭhakathāyam atthasāram, atha vā Vinayaṭṭhakathāsu atthasāram, ten' etam dasseti:

Sīhaļamātikaṭṭhakathāyaṃ atthasāraṃ ādāya imaṃ Kaṅkhāvitaraṇiṃ karonto Vinayaṭṭhakathāsu pi idha vinicchaye yogakkhemaṃ atthasāraṃ ādāy' eva akāsi.

idāni sadevakassa lokassa accantasukhādhigamāya attano puññam pariņāmento *yathā ca niṭṭhaṃ sampattā* ti ādigāthādvayam āha. **kalyāṇanissitā** ti kusalanissitā. **sabbasattānan** ti kāmāvacarādibhedānaṃ sabbesaṃ sattānaṃ.

Nigamanakathāvannanā niţţhitā.

This explanation is followed by the *nigamana* to Kkh-t, which was composed by Buddhanāga, a pupil of the commentator and author Sāriputta under Parakkamabāhu I (1153-1186), during the late 12th century AD.

Freiburg i. Brsg.

O. v. Hinüber